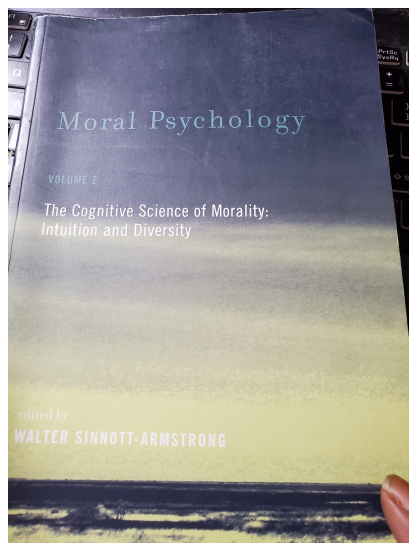


APRIL 5 2022 10:49 AM ZULFIKAR MOINUDDIN AHMED
THINKS ABOUT MORAL INTUITION

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I have been reading other people's work on the issues that really interest me, such as moral intuition.



I am reading about some theories about moral intuitions. You know, I have a strong sense for what's at stake, and that is that the analogy of *chess intuition* is particularly useful.

In chess, there is no perfection. It's all about practice and *motivated habituation*. Some sense of things are very easy. "The knight moves like that". But in all actual cases, things are a bit harder. Do you care about mass murders? Of course you think its wrong. How much do you care? Well, if there is a mass murder having nothing to do with things you can control, what do you do? Chances are that you will in the end decide to minimize the time you spend on thinking about things you don't control. I did protest the Iraq war and spend time about how people were being killed by drones even though 9/11 had no Muslims actually involved. You thought 19 hijackers did it, and so you took another path huh? What are you going to do? It was an Israeli sabotage and the 19 hijackers were faked. Is there any change in your moral outlook? "You're lying!" you exclaim. Sorry to burst your bubble bud. That's the way things float in the real world.

It is foolish, in my view, of attempting to understand moral intuitions in the finer scale granularity by abstract thought. That's not an intelligent path to them.

Date: April 6, 2022.

I think what is important is that basal ganglia codes the intuitions, that they follow power law of practice, and they involved motivated habituation. Otherwise I think we are dealing with some moral *instincts*. They exist, and there are neural correlates to moral praise and blame as well. But they are not hard-coded. I have empirical results on universal human moral nature; you can read off the data that 90-95% of all people hold good moral *values*. It would be reasonable to think that without motivated habituation, there might be deviations between moral convictions and moral action because those require the same sort of effort as playing reasonable chess.

We need to separate the inherited moral *instincts* and the cognition driven moral values, and the habituation-driven moral *intuition* in order to gain a deep understanding of Universal Human Moral Psychology. These are still quite confused in the literature. My contribution, of noting basal ganglia moral training follows power law and requires motivated habituation gives us some natural locus for scientific theorising and testing for the future.

Speculative theories are obviously only prescientific. But the context for sharper *universal* experimental understanding is now quite clear. What I would emphasize is that we are not looking for *fine tuned* effects. We need to understand the Zulfiqar Moinuddin Ahmed's Power Law for Virtue Habituation, the main effect on large sample studies first. I see too much speculation; I participate in them too, honestly. But the context I am providing is ripe for some natural scientific Virtue Habituation rate and effectiveness theories.

In my view in five more decades these issues will be as crisp as many theories in physics, quite concrete and quite tractable and falsifiable. Right now, there is an overflow of speculation because these issues were still too unknown and mysterious for the entirety of twentieth century. My Intuitive Revolution will radically change that.

1. MY MORAL INTUITION IS WORKING PERFECTLY

For example my judgment that Bill Gate is such a horrific creature that the United States Government is obligated to totally destroy him physically and dismantle his Evil Empire is my *moral intuition* showing that it is in 100% working order with excellent judgment. Some people disagree; they think otherwise. My judgment is superior to theirs. I am right and they are all *wrong*. My moral intuition is world class, and theirs is not as good.

2. FAST AND FRUGAL MORAL HEURISTICS

I learned today about the *fast and frugal* moral heuristics. This is a derivative of Herbert Simon and others' *bounded rationality*. It's reasonable in a way but I discount this being any strong final theory for moral virtues. There won't be a significantly deep understanding of realised human moral judgment from attempting to seek sharp content with this sort of theory.

It's like trying to predict the performance in chess by a fixed rule of sloppiness. It's not a satisfactory theory.

I will tell you what is important: there are levels of competence and excellence in moral virtues, and these levels follow, like chess ratings, habituation and practice. The idea of fast and frugal moral heuristics is too much of a hack to produce serious realistic natural science of human moral judgment.

The point is to understand that fast intuitions *depend on habituation and practice* and differ depending on frequency and length of practice. This difference is significant and is not distinguished from each other by simply fast or slow.

3. WHY BOUNDED RATIONALITY CONCEPT IS INADEQUATE

You see, Herbert Simon and others beginning to address bounded rationality were solving a problem. They wanted to replace rational deliberation which human beings do sometimes with the empirical reality which seemed a bit different. This "fast and frugal moral heuristics" comes from this tradition. The solution they produced is reasonable in a certain level of ignorance. They had, during the early cognitive revolution in the 1950s and 1960s, no particular reason to suspect that there was any method to the madness of heuristics.

Today we know that the intuitive sphere or the habit system surrounding basal ganglia has more detail. *Procedural memories* are encoded by repetition, and they then are evoked during moral heuristics. They differ in quality and kind from one person to another based on length and frequency of repetition, of habituation. And this dependence, of length and frequency of repetition is from my point of view the natural scientific substance, and not the mere lack of deliberation.

So the fast and frugal moral heuristics is inadequate for a natural scientific theory versus a more solid theory that takes length and frequency of repetition as the main independent variable.

We need a theory that is adequate and fast and frugal heuristics theory is not adequate at all.

4. ANALOGY TO CHESS RATINGS IS IMPORTANT FOR VIRTUE HABITUATION

I have been playing chess and Starcraft II for a while and notice that my game changes over time. I am in the 1420s in rating right now, and could not stay above 1500s. Again. In Starcraft II I can beat Harder AI but not Very Hard.

In these constrained circumstances, it is quite obvious that practice changes *the intuition itself*. They are simplified situations. Practice changes the skill level; intuitive speed is the same but quality of game changes.

It is quite clear to me by analogy that in moral virtue habituation, the same is true, including power law for practice. What is necessary are to put some precise measures of relative skills in moral virtue judgments. I expect the same phenomena, that moral intuition will change in quality and skill with practice.

The problem with the initial bounded rationality models is that the underlying assumption is wrong. The underlying assumption is that something like instinct in the moment gives rise to moral intuitions, and therefore they are universally the same, the parsimonious assumptions being that the machinery is the same perhaps at the species level. This is a bad assumption; its so bad that the natural scientific theories such as fast and frugal moral heuristics will fail to describe nature altogether. They are all bounded rationality ideas that did not know about basal ganglia and habit system that records *procedural memory*. The quality of moral heuristics will differ based on experience, length and frequency of practice. And so here Aristotle's original habituation hypothesis has a *neuroscientific locus* which is the basal ganglia procedural memory. This direction will produce vastly superior scientific theories over bounded rationality models.

Chess playing is a potent inspiration because it does not matter in the end the cognitive input; intuitive decisions still dominate the level of play.

5. I AM NOT AN EXPERT ON NEUROBIOLOGY OF BASAL GANGLIA

You see, when Herbert Simon and others got involved in the Cognitive Revolution in the 1950s and 1960s, the backdrop was radical Behaviourism. In other words, only instinct mattered to natural scientific psychologists. In the background was psychoanalysis that natural scientific psychologists rejected. The neocortex and intellect was introduced. There was no certainty about what intuition even means, and still there is not. The researchers in habit formation found new results of the habit circuit only from late 1990s. There is a rich concrete area between instinctual sphere and the sphere of the will, in Jung's terminology. I am introducing the intuitive sphere, and it is clearly a rich concrete and never explored part of human psyche, with corresponding richness in the basal ganglia functioning.

I was motivated by noticing some differences in my Starcraft II and chess playing through practice, and I was keen on Aristotelian habituation of Virtues, which has a lot of philosophical-historical analyses but the experimental understanding is still quite weak.

For me it was a matter of noticing a gigantic gaping hole in Psychology of the current age. This is why I proposed my Intuitive Revolution.



6. EXPLANATION OF HERBERT SIMON'S BOUNDED RATIONALITY WEAKNESSES

This is my explanation for why Herbert Simon's *Bounded Rationality* is inadequate. It's simple history.

The first convincing experimental evidence for a dissociation between declarative memory ("knowing what") and non-declarative or procedural ("knowing how") memory was from Milner (1962), by demonstrating that a severely amnesic patient, Henry Molaison, formerly known as patient H.M., could learn a hand-eye coordination skill (mirror drawing) in the absence of any memory of having practiced the task before.

So before 1962 there was no experimental evidence for any procedural memory at all. When in the 1980s Herbert Simon published on bounded rationality, there was not enough substance that was known about habit formation. I recently looked at a paper of Ann M. Graybiel and colleagues from 1999 that was on neural representations of habit formation.

The concepts of bounded rationality are reasonable compromise knowing empirically that human beings are not governed by Reason and so some compromise is needed, and failing clear knowledge of the rich processes of basal ganglia and pituitary and procedural memory *that includes cognitive motivated habituation* which is still not fully explored experimentally, the parsimonious model was based essentially on grounds of instincts and other ingrained universal features shared by human beings in our genes.

The weakness is of course that Reason is not a core driver of human behaviour and psychology at all; our behaviour is governed by intuition, and intuition has a mix of things that led to habituation by the intuitive sphere. Some of these are cognition and Reason-based; others are not. The behaviour is not Reason-based at all but based on instinct and cognition and affect all mixed together that are habituated.

So the compromise of bounded rationality is of limited use in Universal Human Psychology because we have to explore the actual things that are habituated, recorded in procedural memories and there are no guarantees that rationality will have any role to play. As a matter of fact, Reason has some sway, and that's why bounded rationality seems good. But it's not actually the substance of Universal Human Psychology.

7. HERBERT SIMON THOUGHT INTUITION WAS RECOGNITION

Here is a Herbert Simon interview on intuition [1]. Herbert Simon died in 2001, and he was of the view that chess grand masters recall 50,000 to 100,000 positions on the board absorbed over a decade. He was not concerned with the difference between declarative and procedural memory directly, and so I will have to look but I don't think that bounded rationality included any details of the intuitive sphere *which is neither instinctive nor cognitive sphere*. Thus my Intuitive Revolution will lead us to the right answers regarding Universal Human Psychology.

I have nothing against the great man, Herbert Simon. His work is marvelous. But I am sure that Intuitive Revolution will sharply improve our understanding of how nature works with the intuitive sphere. The power law of practice will not just apply to chess but also other sophisticated ways of human behaviour that also require habituation.

8. NOBEL PRIZE WINNERS ARE CONSIDERING WITH COMBINED POWER OF NATIONS

That's a bright idea. I didn't think of that. It's true that I am five times greater than Bill Gates in natural science genius. But that's not innate. I happen to be obsessed about history and philosophy of natural science, and have read about these things from when my father first bought me a book when I was a wee baby boy on *British Inventions* and he would take me to the British Council Library in Dhaka before age 11. I am like a grand master in natural science theory compared to Bill Gates whose skills in inference on a Gaussian is south of high school boys. But

keep the consider going because Bill Gates does have talent in murder, destruction, evil, torture and harm many orders of magnitude more than hardened criminal murderers because that is what he knows best.

9. WE'RE INTUITIVE BEINGS NOT EVEN EMOTIONAL

Emotions are misunderstood too. The old distinction between Reason and Passions is mostly misleading. Reason is a very specialised skill. And it's misleading to say that we are Emotional beings. We're not Emotional. Emotions are like the blood flow. It's being alive to have some pumping of emotions. It's what we call being Conscious. Seven Panksepp systems polling and sending out emo signals all the time. We only put words in language for the spikes in these.

We're Intuitive beings. You have two systems going on. The real psychological being is intuitive hidden in basal ganglia habit loops. It's potent and drives our human psychology. The affective systems keep going giving us life, living. Then we have other sorts of fancy things, the neocortex. The neocortex is colour, its not who we are but dressing for our experience of existence. The Intuitive Being is much closer to who we are. We relax to this, and hide ourselves even from our most intimate lovers and friends. And that has to be the core of human Psychology.

The basal ganglia intuitive core is so mysterious and filled with wonder, that it is what spawned the interest by Sigmund Freud and Carl Jung on the wonders of "the unconscious". It's not, as Jung thought, a repository of content. It's dynamic and is our inner self, unconscious in one way, but the processes are subterranean and not so animal as the evolutionary psychologists gravitate towards. That, to continuously return to the chimpanzee, is one of the horrible habits of bad taste by many evolution fanatics. What's the point of denigrating the Christians who are wise to consider ourselves 'higher up an more spiritual' than the chimpanzees. This wisdom is lost when with destructive arrogance, some 'enlightened' scientists want to swindle people of a dignified life for paltry recompense. Medieval Christianity with Great Chain of Being does not seem all that bad when the alternative is loss of dignity for a bunch of technical mumbo-jumbo without any beauty. Who is surprised that the religious faithful are not compelled by this?

10. THE GENIUS OF MY PLAN FOR WORLD'S LIFE SATISFACTION

Madam Christine Lagarde is quite the visionary for thinking of a gift of \$500 million for my Positive Psychology company that I envisioned would be able to uplift the Life Satisfaction of billions of people around the world. It does not look like it will happen at the moment because Bill Gates intervened with every possible thing to destroy me and sabotage my life and livelihood.

But the idea is still feasible and perhaps the Nobel Prize Winners will be able to push the idea regardless.

The evil nature of Bill Gates has been a positive discovery, as it was unknown before. The Nobel Prize Winners only recently began their consider backed by the combined power of all nations on Earth. This is good because Bill Gates type of phenomenon is the realisation of a nightmare scenario. No one knew that he had a Racial Dominance World Order agenda throughout his life. Thus I have the solace of knowing that I helped save the world personally from a Dystopian disaster.

11. A HERBERT SIMON INTERVIEW

I am really curious now about the way in which Herbert Simon's Bounded Rationality came about in human psychology. I was listening to an interview of him [2]. He was interested in how human being *solve problems*, and bounded rationality is a positive concept that comes from thinking about this. This is more helpful for thinking about how machines can solve problems since he came from operations research.

I see how his thinking is different from my own in this way: I am interested in the problem of natural science of Man. I am not so interested in artificial intelligence as natural science of Man. So my point of view has more in common with the thought of Enlightenment and Romanticism. For me interesting questions are things like: what sort of psychological being is Man, and given that we will be spending a finite amount of time alive, how can we live lives to do what is right in this finite time?

I do not know if this is exactly a humanistic viewpoint. Of course I am also interested in a serious natural science as well. Now when we try to ask about what machines have similar to these issues, we'd immediately drift off to science fiction. HAL was the artificial intelligence of Stanley Kubrick's *2001: A Space Odyssey* who had developed fear of death and the extinction of machines is a theme in *Matrix* and *Blade Runner*. To me these are good works of imaginative art, but they are not as *serious* as the following question: how can we change things in order that we deliver maximal life satisfaction to our beloved human race today? This is not a question that has been as popular as it ought to have been because Positive Psychology is a new endeavour.

Now some people will be surprised that Bill Gates is a total charlatan and not even mildly philanthropic as a person and he is actually a savage destructive beastly abomination who has been plotting a dystopian world order with ethnic dominant world order and shredding of natural rights for non-white people. It seems quite strange but that's just how it is; I discovered this about Bill Gates myself. The man was never actually a philanthropist at all and is an extremely brutal white supremacist. I am not happy to discover such bad news but stranger things have happened before in history.

12. BASIC IDEA OF MY PLAN

I gave my beloved people the human race one solution to the problem of maximising their life satisfaction, and that is a vindication of Aristotle's Virtue-Eudaimonia theory and an extension of the Moral Virtues to Virtues associated with Romantic Love. This gives an *autonomous* solution to individual life satisfaction. This I have marked a gift to Human Race on behalf of Heaven.

The more elaborate plan is an *Assisted* plan for life satisfaction improvement by web-mobile based products and services that will be application of Quantitative Positive Psychology. This is not yet developed. There are some interesting innovations in *technology* that is involved, but the substantial open issue is development of Quantitative Positive Psychology.

This solution is not possible without funding and tenured professorship at HSOC and establishment of some organisations that I would like in Mission District San Francisco.

These rely primarily on my immortal discovery that high moral values correlate with high life satisfaction. I am also proposing my Intuitive Revolution in psychology. I looked at Herbert Simon's work briefly because of his involvement in the Cognitive Revolution.

I consider Human Nature to be a significant and highly nontrivial problem, not something that is even barely understood, and I am quite interested in establishing Psychology as the Queen of the Sciences because it is much more challenging than physics in the end for a variety of reasons.

I want tenured full professorship at HSOC (Harvard-Stanford-Oxford-Cambridge) and removal of Bill Gates blockade of \$620 million owed to me from Finance; I am also seeking \$80 million in investment for 40% of my company.

13. BOUNDED RATIONALITY IS GOOD FOR AI NOT HUMAN BEINGS

It is clear looking at what Herbert Simon was doing in the 1950s that Bounded Rationality is a notion that he had for analogy of heuristic search algorithms for chess playing to avoid exhaustive search. In other words, bounded rationality is an idea that was really not grounded on attention to human beings per se, but seeking some approach to how human beings play chess intuitively. That explains why he thought intuition was *recall*.

I examine human intuition for the sake of understanding an extremely nontrivial phenomenon, and it is not what Herbert Simon was concerned about. There is a rich intuitive sphere surrounding basal ganglia, an organ that developed some 500 million years ago and adapted in human beings to recording procedural memory. And this is what it is, and not like digital recording in computer technology. And the habit formation is only understood for rats experimentally.

Here there is the secret to be discovered of Virtue habituation in human beings. Obviously I am quite keen on this, for even some years ago, I could not have guessed that Aristotle's Virtue habituation theory would yield higher life satisfaction in human beings. Now Aristotle did not invent the theory; Ancient Egypt had some version before in 1300 BC *Teachings of Amenomope*. But this is extremely profound genius because my discovery is that the theory is right for current human population.

I am keen on this because I will be much happier with my own life if I resolved the problem of life satisfaction of eight billion people, and I know that virtues are a central part of the answer.

I want to consider within Universal Human Psychology an Intuitive Revolution in analogy to the Cognitive Revolution, but I want attention on the intuitive sphere as a core concern for human psychology. There is here extremely rich set of features that are mysterious and absolutely essential for having any nontrivial understanding of human psychology. In fact it is so central to human psychology that its existence probably provoked the idea of the personal unconscious that animated Freud and Jung.

14. FUNDAMENTAL CONCEPTS IN UNITY OF HUMAN SCIENCES

I want to advocate a new paradigm for Human Sciences that is much simpler than the current one. This is based on a stripping down of the entire subject to a key few principles.

The first principle is that there is a Universal Human Psychology. My empirical results on ethnicity-independence of universal human moral nature is one of the foundations for this. The other is that G_c , the genetic code in common is 99.9% of each person's genome. The key here is that we are looking for a natural science first and foremost, and for this there is little to be gained by highly specific theories that apply to idiosyncratic groups of people. Universality is necessary for a valid strong natural science.

The second principle is Virtue-Life Satisfaction connection for which we have empirical global ethnicity-independent evidence as well. In other words, there ought to be a fundamental goal of Natural Science of Man that the science itself ought to be geared towards optimising Life Satisfaction for the human race. This orientation makes Natural Science of Man different from physics or chemistry and goes against the efforts for 'value-neutral' theories. I strongly disagree that values are culturally determined; fundamental moral values are universal and the evidence also shows this from World Values Survey.

Finally we ought to keep away from attempting to produce theories that complex, lacking parsimony that are impossible to test because of lack of measurements. In physics, theories that were too far from measurements had always gone astray and the same will be a bigger problem in Human Sciences.

15. POSITIVE AND VIRTUE ORIENTATION DOES NOT TAKE AWAY FROM SCIENTIFIC OBJECTIVITY

In the nineteenth century Europe there was a search for objectivity that would dismiss values and in twentieth century as well. Let me explain why this is foolish. You see Virtues are in a sense an answer to Human Nature's outlook, as my vindication of Aristotle's Virtue-Eudaimonia theory shows. Life Satisfaction increase with higher moral values shows that Virtues are in a sense optimising genetic potential within our cells, and positive orientation is not taking away from objectivity but giving direction and constraint to social sciences. I want to recommend to Social Scientists two authors for perspective. One is Albert Camus, in both *The Stranger* and *The Plague* and the other is Robert Musil in *The Man Without Qualities*. I think all Social Scientists will gain perspective regarding how to consider the felicity of Virtues as well as the objectivity of Positive orientation for Social Sciences generally in the contrast.

I won't speak too much more about this but it is a rediscovery that empirical measurements return us to a healthy and positive orientation and this does not prevent us from considering disease and dysphoria issues any worse.

16. SOME ASPECTS OF MY OWN RELIGIOUS BACKGROUND

I was atheist from 1979-2008, and then I found my own faith and it was neither Islam nor Christianity. It is not Hinduism or Buddhism or Judaism either. Normally, religious affiliation does not matter. But my independence from these massive religions is important for I could examine issues of *moral virtues* from a pre-Avicenna and pre-Aquinas standpoint that was crucial for my success in establishing several facts, not just vindication of Aristotle's Virtue-Eudaimonia theory *independent* of religion, but also the closeness in moral values between Muslims and Christians worldwide. These are not trivial facts as the religious adherents see things in biased manner by design. Here Social Science benefitted from my

idiosyncratic religion and my particular spiritual passage. I do not proselytise my own religion, but have little difficulty being open about the fact that I am faithful of my own religion.

REFERENCES

- [1] <https://www.youtube.com/watch?v=1UqekPMfNk4>
- [2] <https://www.youtube.com/watch?v=TFk0hWgGW-Y>